सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

VOL. XXX. No. 5 17th March 1960

WILLIAM QUAN JUDGE

DISCIPLE AND TEACHER

> Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I ever learned I have found out to be of use to me in this work of ours. Ease of manner and of speech are of the best to have. Ease of mind and confidence are better than all in this work of dealing with other men — that is, with the human heart. The more wise one is the better he can help his fellows, and the more cosmopolitan he is the better, too. ... When the hour strikes it will then find you ready; no man knows when the hour will strike. But he has to be ready.
>
> —W. Q. JUDGE

The psychic transformations in Nature which take place at the time of the Spring Equinox should be taken advantage of by the student of Occultism. For the practitioner of Theosophy an additional aid is available in the fact that the 21st of March is also the anniversary of the passing of William Quan Judge, the Victorious Disciple, who set the great example of devotion absolute to the Teacher.

One of the *sine qua non* conditions for success in the life of discipleship is unswerving devotion to one's Teacher even under the heaviest trials. He who believes in what he professes and in his Teacher will come out of his trials victorious; he who gives way to doubt, fails. Among those prominent in the early days of the Theosophical Movement of our era who survived H. P. Blavatsky, W. Q. Judge was almost the only one whose appreciation of this great Personage, her Mission and her Message never varied from his first meeting with her until his own death. His Theosophical career faithfully reflected her own. Is it any wonder, then, that the same vicissitudes which beset her encompassed him? Judge consistently regarded H.P.B. as the Teacher *par excellence*, her Teaching as the vital necessity of the cycle from 1875 to 1975.

For 21 years, from the time of the foundation of the Theosophical Movement in 1875 till his death in 1896, he worked indefatigably, in

season and out of season, and without drawing any distinctions of race, creed, caste or colour, to foster *Solidarity* and a *Theosophical Education* among all who might come in contact with the Movement. If "by their fruits ye shall know them," then none can deny that his works establish Judge as a true Theosophist. They will be found true throughout to the Three Objects of the Theosophical Movement and to the recorded Teachings of H.P.B. and the Masters.

Among the few who had contacted the "real W.Q.J." was Robert Crosbie, the resuscitator of his and H.P.B.'s genuine teachings and the founder of the United Lodge of Theosophists. The extracts from Crosbie's writings culled below reveal Judge for what he was:—

"Speaking of Mr. Judge as anybody might have known him — as a human being like ourselves — he was humble, unassuming, modest, strong, patient, meek, courageous, an organizer beyond comparison, with powers similar to those possessed by H.P.B., and never using them in any way but to smooth the path for those who desired to follow the road to knowledge. He was kind and patient, as we do not often find with tremendous forcefulness; he had extraordinary powers of organization, with a perception that could look into the very motives and minds of others, could see traitors around him, could read the hearts of those desirous of injuring him, and yet in all his intercourse with them, paving the way for them, remaining ever kind. For the one who most injured him, he had only this to say when friends about him spoke their denunciations: 'Never mind what others do. Put no one out of your heart. Go on with the work you see. Work will tell in time, and all these follies of others — follies of ignorance — will fall to nothing. Then, when the time comes, we will all have gained strength; when those who have fallen away for a while come back, there we will be with open arms, as strong brothers, to help them find the path and smooth out the effects of errors that they have created through ignorance.' "

"William Q. Judge, as you know, was a great being; but many, while they admired him as a man, never had his greatness revealed to them. The few who had this good fortune have many times felt like Arjuna in the eleventh chapter of *The Bhagavad-Gita* — the writer among them — who, while he tries to express him, never forgets that he is but a pupil of a beloved, revered and great Teacher."

"W.Q.J. knew the path that all would have to tread, and balm, advice, warning and encouragement will be found in his writings at every turn and for every circumstance of life. The closer one gets into the current that flows from Him — 'the greatest of the exiles' — the more readily will those things which harass and distress fall away and become as nothing."

"We consider the writings of W.Q.J. to be particularly designed for the needs of the Western people. We *know* their value. We also know that neither the world in general nor theosophists in general, are aware

of their existence, and it is our desire and purpose that *they shall know*, as far as our power and opportunity permit."

"The common-sense of Theosophy must appeal to any man of the world; the great thing is to have it. W.Q.J. had it *par excellence*; his lead is a safe and a good one to follow. If one has it, he will show himself in possession of knowledge which to others seems desirable."

"Frequent reading of articles by W.Q.J. develops the tendency to present the right ideas in the simplest form, and these ideas become a mental storehouse which can be drawn upon at will. It is not so necessary that we understand the deeply metaphysical concepts of Theosophy, as it is to comprehend the fundamentals and be able to make an application of them to every problem of life. W.Q.J.'s articles will be found to contain 'alphabet, grammar and composition,' or, in other words, a basis for right ideas, right thinking and right application. A daily reading from his writings is advisable. One who does this cannot help but imbibe — absorb — the spirit of them, and become an exponent who is at once deep, simple and convincing."

"W. Q. Judge . . . upheld H.P.B. first, last, and all the time. This was the underlying cause of the attacks made on him by those who should have been his defenders. . . . Those who followed his example and advice or who will follow it now, found and will find *where she pointed*. In effect it comes to this, that those who professed or who profess to look to H.P.B. as their *Teacher*, do not do so unless they also look on Judge as she looked on Him. If they minimize or vilify Judge, they *have* to minimize and vilify H.P.B."

"The work of these two cannot be separated if the Movement is to be understood. The evidence of the greatness and fitness of William Q. Judge, as a Teacher, is to be found in his writings — a large and valuable part of which has become obscured through the organizational dissensions. . . . These writings should be sought for, and studied, in connection with those of H. P. Blavatsky. That study will lead to the conviction that both were great Teachers — each with a particular mission — that each was *sui generis*, that their work was complementary, and that neither of them had, nor could have, any successor."

"Yes, indeed; all our gratitude should be to H.P.B. and, to her 'alter-ego' W.Q.J., particularly, for those building-up efforts which have for so long been passed over by selfishly ambitious Theosophists (save the mark!). That we are so fortunate as to be brought in touch and understanding of his endeavour is the best of Karma; and that we should feel impelled to bring this benefit to the notice of others is indicative of discrimination and a test of true discipleship. . . . We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, 'for the harvest is ready and the labourers are few.' . . .

That is our work — our self-assumed work. We have the example in W.Q.J., in means, methods and spirit, and we, so doing, serve that Great Lodge of which he was and is a great and devoted part."

"If the passing of William Q. Judge shall help us to emulate his example, much will be done for ourselves, and the world."

The Times of India (January 8th, 1960) reports on the fifth-day session of the Indian Science Congress in Bombay, during which Dr. B. Mukerji, Director of the Central Drug Research Institute, spoke on "Drugs That Shape the Human Mind."

He is reported to have said that there are both natural and synthetic drugs by which action on the central nervous system can be brought about. Sedatives, stimulants, tranquillizers or psychomimetic drugs can act upon the central nervous system. What is now being attempted by *yoga* or by self-mortification, he said, could possibly be effected by chemical pills and "mind changers." They might bring about changes in moods and in behaviour patterns. In his opinion the time is not far off when there will be drugs capable of making people "feel happy or sorry" or of making "more aggressive people less aggressive." As a result of this, he thinks, it may be possible to control big communities.

How inglorious, how fruitless, how ignominious such a prospect appears to one who has caught a glimpse of the great adventure of Life or even a dim vision of the dignity and destiny of Man! To use drugs to produce this or that mood so that a "tremendous effect on political and religious activities" may be brought about — by whom or for what effect or purpose is not gone into — is this where modern scientific thought has brought us? Measure and compare this nightmare with Plato's vision of the Ideal State! Look at this implied role of Man in contrast with that of the heroes of the great epics; this travesty of citizenship in comparison with the picture of ancient Ayodhya and its happy people. Surely such notions of human life and action must represent the very lowest extreme of thought in that direction: a total disregard of man as a Soul, of the Law of cause and effect and of morality; of human evolution and possible achievement by means of self-effort and development through reincarnation; and of the meaning and unfoldment of Life as a whole. How could a civilization be built or maintained by the use of such means? It is simply fantastic — and we will hope entirely improbable — that such knowledge could have wide application. The questions that its even contemplated use would raise are too appalling for even a moderately imaginative person to have to face. An insane dream if ever there was one!

EVOLUTION

[The following article by W. Q. Judge is reprinted from *The Path*, Vol. V, pp. 145-148, for August 1890.—EDS.]

The word "evolution" is the best word from a theosophical standpoint to use in treating of the genesis of men and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the wisdom-religion can be gathered. In the *Bhagavad-Gita* we find Krishna saying that "at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma's night they are resolved into it again," and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth or a development. The "days and nights of Brahma" are immense periods of time during which evolution proceeds, the manifestation of things being the "day" and their periodical resolution into the Absolute the "night."

If, then, everything is evolved, the word creation can only be properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse*, being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute, as nearly as can be stated? Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences between the worlds, the word "state" for locality or place, and instead of the sun we call that object "the Absolute," we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives — that is, the night of Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure so as to get a rapid survey of evolution theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of differentiation split itself up into a vast number of lives,

which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here a difficulty arises for studious minds, calling for some attention, for they may ask, "What then do you do with that which we call 'matter,' and by and through which the lives manifest themselves?"

The reply is that the so-called matter is an illusion and is not real matter, but that the latter — sometime known in Europe as primordial matter — cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been led to suppose that that which we supposed was matter, but which you now say is an illusion, is something absolutely necessary to the soul for acquiring experience of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other "material" things all the way up to spirit. It is to this that the *Bhagavad-Gita* refers where it says that spirit (purusha) and matter (prakriti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows fall in the same line for all normal people, for even in our own experience we see that there is such a thing as a collective change of cognition and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing, everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among theologians. That there is such a distinction can be seen at once and we will take first that between it and theology. Here, of course, this is in respect to the genesis of the inner man more especially, although theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence," who after all says nothing on the matter. But when the question of the race is raised

then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or Manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of egos in the whole collection of systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration; this is one of the necessities of our finite consciousness. Following out the line of our own argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology we deny the propositions, *first,* that there is any special creation of souls; *second,* that there is, or was, or could be by any possibility any creation of this world or of any other; and *third,* that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress and civilization may be attained by man, and whether any progress could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal,

living like the animal, and learning all it now knows simply by experience gained in its contest with nature through its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some however, seeing the necessity for an explanation of this phenomenon attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by theosophy in a way peculiar to itself and of which more will be said as we go on.

—W.Q.J.

"Toward Natural Plant Defence" by Lawrence D. Hills of the Henry Doubleday Research Association (England) is a valuable article appearing in *Mother Earth,* Journal of the Soil Association, for October 1959. It is particularly interesting to know that herbal pest killers long known and used in India, are now being investigated and experimented with, in both England and Holland. Some of the "sacred weeds" of ancient South and Central America, Mexico, Egypt and Africa are being sought, found and examined.

That the leaves and pips of the custard apple are an effective white ant repellent, and even killer, and that they contain an alkaloid which was also used in Papua and the Philippines as an insecticide may not be now widely known. It may have been forgotten too that India for long used vegetable fungicides, some of which cure ringworm, and which may become useful agriculturally for plant diseases.

It is a fact that Nature has used the humus of forest floors to grow the same trees and plants on the same soil for centuries; why then, do only ten-year crops of, say, sugar-beet, bring such trouble in our time?

This new field for modern agricultural investigation is revealing the fact that Mother Nature has always known and still knows her job, and that she maintains the balance between the plants in her fields by harmonizing the "opposites" in the vegetable kingdom, as well as the kingdom's relationship with the mineral and animal kingdoms. Is not natural balance and harmony necessary to maintain health and abundance in every department of life, physical and metaphysical, as philosophers have always claimed? Students of Theosophy need only recall that it was the Kabiri or Rishis who were the original instructors of mankind in the *mysteries* of the *art* of agriculture (*S.D.*, I. 641-42), and that they were divine men knowing the Science of working with Nature so that Nature made natural obeisance to their creative, truly scientific Art. It is good to note how Theosophical ideas are influencing field after field of modern research.

OCCULTISM—TRUE AND FALSE

There have been and still are today many wrong views prevalent on the subject of occultism. To many, all that occultism means is table-turning, ghost photographing, getting messages from the astral world, seeing sights and hearing sounds which other people do not see or hear, travelling in the astral sphere, and the like, which goes to show the utter ignorance that prevails on the subject. Many are the dubious practices followed in the name of occultism, with the result that it is coupled with fraud on the one hand and with ill health and an unbalanced condition of mind on the other.

Occultism is a true science, though a very much misunderstood science. It is the science of the Self that is ever hidden, the Self that we are ever seeking, the Self that seems unattainable because it for ever eludes the human senses, the human mind, the human intuition. We may come near to the Reality but we shall not know that Reality till we become that Reality ourselves. Occultism, then, is not something that is outside of us, to be grasped, to be seen, to be heard, to be touched, to be felt, but is the science of the Self which we are in our innermost spiritual essence.

All true occultists have constantly reiterated the injunction: "Man, know thyself." We cannot know the natural laws and processes in the outside universe without tapping the forces that are locked up within us. One cannot appreciate and enjoy beautiful scenery, for instance, unless he has within him the capacity to admire beauty. We can only perceive in the outer universe what is within us. We see colours and hear sounds in terms of our own inner consciousness. We enjoy music by the power that is within us, and no genius, however great, will be able to convey to us his message, in the language of music, or of sculpture, or on the canvas, unless we are responsive to what he has to offer us. We may read all the wonderful books that have been written, but we are able to respond to them only in proportion as the Hidden Self has unfolded itself in us. How many of us are able to understand, for instance, the mathematical concepts that Dr. Einstein has put forward? What would make us understand? The same power of the Hidden God within us that enables us to appreciate a picture or natural scenery.

The value that we put on outer things, therefore, is necessarily in terms of our own inner consciousness, our own reasoning, our own likes and dislikes, prejudices and predilections, the culture of our senses and our own intelligence. We are circumscribed by our own limitations. We can expand our horizon by the power that comes to us from within.

We find, when we begin to analyze our nature, that within us there is the animal and there is the divine, and that we fluctuate continually from the one to the other. There are within us profound depths and a peace so glorious that the experience of that peace for one moment becomes an everlasting memory; and at other moments we fall to such an extent that the memory of that fall remains with us as a perpetual tor-

ture. And between these two poles of our being, the animal and the divine, we fluctuate — we, the perceivers of the good and the bad, we who feel the power of the good and the bad.

When we analyze our animal nature we find that it has very curious traits, and in our ignorance we think that everything that we call bad must be attributed to the animal and everything that we call good must pertain to the divine, and here we come upon false occultism. All animals are not bad, and the animal in us includes not only the ape and the tiger; there are harmless animals too, even useful and beautiful animals. Sometimes we manifest the characteristics of the useful and beautiful animals and regard them as pertaining to the soul, such is the veil of glamour and enchantment that they throw over us.

When we probe further, we come upon another division of our nature. There are certain things in us which belong to the kingdom of the dead; there are other things in us which belong to the kingdom of the living. False occultism deals with the kingdom of the dead. What is the dead in us? Those tendencies which are of the past, those qualities which have gone beneath the threshold of normal human consciousness. There is a ghost that goes with us, formed out of our past feelings and actions. We can tap its forces and bring them into manifestation. But there is a higher world in us, not the world of the spook and the ghost of the past, but the world of the angel and the God, who is manifesting Himself in us gradually and slowly. Occultism of the right kind deals with that higher world and hence it has been defined as the study of the divine mind in nature. That divine mind is reflected within us. That is our real Self. The study of that divine mind in us enables us to contact the higher sphere of the real hidden world of spiritual strength which is spiritual wisdom.

It is sometimes asked: Is it possible for all to live the life of occultism? It is, for occultism is the science of the Hidden Self and we are in one way or another manifesting the power of that Self. Therefore, in a sense, all people are unconscious occultists. We are hindered by the animal self and the dead self in us. We are called upon to make a conscious effort to unfold the powers of the higher and divine Self. Shall we therefore say that we will take no notice of the animal in us, of the ghost and the spook in us? We should note their existence without energizing them, and subdue them more and more so that we may transmute them. Occultism deals with the science of alchemy, for it enables us to transmute the base metal of our animal nature into the golden ore of the divine.

How shall we begin to live the life of occultism? The performance of *Dharma,* duty, by the power of *Viveka,* discrimination, is our first requirement. It sounds very simple but is difficult to practise, for very often we are desirous of performing tasks which are not our duties, and of avoiding unpleasant duties. The performance of duty must be consciously undertaken, keeping in mind the great teaching of the *Gita*: "It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. . . . the duty of another is full

of danger." Discrimination is necessary for the right performance of duty.

What is discrimination from the point of view of the higher life, from the point of view of the Hidden Self? The great prayer of the Upanishads is: "Lead me from the unreal to the real; lead me from darkness into light; lead me from mortality to immortality." Right discrimination enables us to see what is real and what is unreal. It prevents us from falling into the mistake in which many have fallen, of taking everything to be an illusion and running away from the world. It makes us distinguish between what is real and what is unreal in terms of our own Hidden Self, and act in terms of our own *Dharma*. The environment in which we are born indicates what our duties are and Karma demands that *Dharma* shall be discharged in the environment in which we are born, for through it we unfold the power of the Hidden Self.

From discrimination, *Viveka,* results *Viraga,* dispassion, and people have often said, translating that term *Viraga* as indifference, "Well, we must be indifferent to the pleasures and pains of the world." That is not true *Viraga,* for it makes men cowards. But the dispassion which is the result of discrimination and which makes us say, "I shall put all things in their proper place and discharge my obligations to others and learn from them because I live in a realm of law" — that higher dispassion enables us to live in terms of the law of love. If we take *Viraga* to mean indifference, and *Viveka* to mean that the world is an illusion, then what else can we do but leave the world and retire into the jungle? But through the discharge of our own *Dharma* with discrimination and dispassion we unfold the powers of the Hidden Self; and, because we revere and love our own mother, through that love we see the glorious vision of true motherhood; because we love our own child it becomes possible for us to regard all children as our own, and so on with all the other relationships of life. And the expansion brings us nearer to the occult world.

For most people their friends and kinsmen and acquaintances constitute their world, but the practice of discrimination enables us to live in a world that knows no boundaries. The geographical boundaries of our country fall away and we begin to look upon the world as our country, all men as our brothers. We begin to live the life of love that pours itself out continuously in self-abnegation, in self-sacrifice; and that self-sacrifice is joy. When we sacrifice something in the ordinary sense of the word, it brings us pain; we feel that something is taken away from us. But in the higher world, dispassionate discharge of duties brings joy.

As we come into the realm of the real Self, we begin to live the natural life. At the present moment most of us are living unnatural lives. What is it to be natural? To express the powers of our innermost nature, which is divine, to consecrate ourselves to that wonderful act of sacrifice which is a ritual, so that we begin to see ourselves as links in the long chain of humanity and recognize the fact that the world becomes better because we have become a little better, that

the world becomes wiser because we have grown a little more wise. And the contrary also is too true, that when we fall we drag down the whole world with us to that extent.

The recognition of brotherhood in the human heart, the brotherhood of human souls, in which every soul is able to express his own wonderful divine life, differing from that of others and yet harmonious, so that what seem to be discords when put together produce a beautiful symphony — that is the life of occultism. How very different, how far removed from the table-turning and automatic writing taken by some to be the real occultism! We miss the splendour and glory of the life of the Self which is hidden and which changes not because we keep our eyes rivetted to the ground. Instead of looking within us we see outside of us. Instead of seeking the peace which comes from knowledge, the strength which comes from duties discharged, the bliss that comes from sacrifices made in the inner world, we are all the time engrossed in the outer life of the senses. We are chasing shadows and the reality goes by.

We see gloom, wickedness and vice around us because they are within us. But if we try to see the higher we shall see the glory of the Self that is within us and in all other beings outside of us. They are all mirrors which nature holds up to us and we see ourselves in them. This is the power of the Hidden Self, to see ourselves in them. If a man makes a mistake, ours is the mistake. If he grows to the splendour of immortality, ours is the power.

We shall then see that what matters is not what we do in life but how we do it, for what does it matter from the point of view of the divine consciousness whether one is an orator on a platform or a sweeper sweeping the streets? What matters is how the orator discharges his duty, how the sweeper sweeps the streets. What we bring out from within ourselves, how we live by the power of our character, not by the power of the reputation which friends give us — that is what really counts. That is the life of self-expression.

We often speak of expressing ourselves, but which self do we want to express — the divine or the animal? When we begin to live in terms of the divine Self, when we perceive the divine life pulsating in the universe, when we see ourselves in others and others reflected within us, then we shall see the existence of Those who are called the Great Masters of Wisdom — living exemplars of the power to transmute the animal into the divine, a power which each of us possesses. To find the Masters so that by the power of Their blessing, by the power of Their wisdom, we may be able to transmute ourselves self-consciously and deliberately, that ought to be the aspiration of every real student of occultism. To seek the Master, not outside of ourselves but within, in the chamber of the heart; to see the Master in all things; to let the Master speak, feel and act through us continuously, so that we become ultimately channels of the divine life, willing instruments in and through which the blessing which is joy and peace radiates forth — that is the splendour of the hidden life, the life of occultism.

It can be practised everywhere — in business, in the home, in whatever sphere of activity we may be engaged in. We live at times as gods, at other times as animals, but to live consciously and all the time as a god who radiates the wisdom which is peace, the sacrifice which is joy — that is the life of occultism.

When we evolve the power of the inner transmutation of the animal into the god, we gain all other powers, including those of seeing colours and hearing sounds, but we get them on a higher plane. We do not get the power whereby the animals see colours and hear sounds, but we see and hear as gods see and hear. And then we live in a world of perpetual music, of perpetual light, of continuous but deep and profound fragrance. Then we begin to live in the occult world.

We are all practising the life of occultism, but we are doing it unconsciously, without understanding. We ought to practise it self-consciously, with full understanding, because we have mastered the laws of nature. That is the high ideal. That is true occultism. The hidden world which is around us and within us becomes visible and audible because the simple laws of nature have been recognized, followed in a practical way and manifested as a spiritual realization.

From an Unpublished Letter

Outer influences do affect us more and more directly. We have to make a deliberate attempt to turn within and study is the first step; remembrance of the Inner World of Masters is the second. Then follow reflection on what is studied and meditation on the Masters. In the Heart is the Lotus — the spiritual Heart — and within that is the Jewel — Manas, Buddhi, Atma. Manas is triple — I mean Higher Manas — and so is Buddhi, and so is Atma. It is a nine-petalled Lotus, so to speak, and the seed is the Jewel — *Mani*, a Diamond. Let the Lotus develop one petal after another — seven branches of knowledge, seven Paramitas, and for us they must evolve side by side. That inner work of gaining the inner wisdom of Compassion, which is peace and light, is your immediate task and these will begin to radiate without.

So, the inner life must go on. What after all are outer turmoils? Real to the brain and the sensations felt, but the Inner Man has to learn to rise above these. Tranquillity comes from within, turmoil from without. The latter we have to endure by adaptability. The pairs of opposites of the 12th Chapter of the *Gita* have to be seriously and sincerely considered. The world *is* "too much with us" and tempts us to forget Heaven. Theosophy teaches us how to ascend to Heaven and we must do that.

"MAKE NOT YOUR THOUGHTS YOUR PRISONS"

This unheeded advice to Egypt's vanquished, bereaved and desperate Queen, which Shakespeare puts in the mouth of Octavius Cæsar (*Antony and Cleopatra,* Act V, Sc. ii), he shows not to have been disinterestedly offered, but it is none the less sound.

There is, to be sure, a sense in which, in spite of our efforts, we are imprisoned willy-nilly not only by our individual limitations but also by the thinking of the age in which we live. The very "evolution of the GOD-IDEA," for instance, we are told, "proceeds apace with man's own intellectual evolution." This evidently does not imply only the intellectual evolution of individual man, for Madame Blavatsky adds that the ideals, not only of realistic thinkers and even free-thinkers, but also of idealists, are "but the outcome and natural product of their respective environments and periods." Only to a certain extent do they depend upon the temperament and intellectual capacity of each. They are also "the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained." (*The Secret Doctrine,* I. 326-327)

Madame Blavatsky pronounces "profoundly true" H. T. Buckle's words in his *History of Civilization*:—

> If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time until the minds of men are ripe for its reception. (*The Secret Doctrine,* I. 298)

She even wrote of her first great work that "some thirty years ago this humble work would have been doomed to self-destruction by its own contents." (*Isis Unveiled,* I. 220)

She also made it plain, in dedicating *The Secret Doctrine* to "all true Theosophists, in every country and of every race," that she did so because they had "called it forth" and it had been recorded for them.

Does this not throw light on the statement in *The Theosophical Glossary,* under "Humanity," that, though "Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally," it has to become a Brotherhood also *intellectually*? And it appears from a letter from one of the great Masters of Wisdom that it is only the progress made in the study of Arcane Knowledge from its rudimental elements that can bring understanding of Their meaning and,

> strengthening and refining those mysterious links of sympathy between intelligent men — the temporarily isolated fragments of the universal Soul and the cosmic Soul itself — bring them into full rapport.

Only up to a point, then, it appears, can John Donne's exclamation be accepted: "I hold the key to my prison in my own hand."

But it *is* true to a far greater extent than most realize. According to the teaching of the Buddha, as rendered in *The Light of Asia,* we are not bound only or entirely by limitations imposed upon us from without. He tells us that "the Soul of Things is sweet," but he also says:—

> Within yourselves deliverance must be sought;
> Each man his prison makes.

For most, no doubt, the individual outlook is far more circumscribed than that permitted by the limitations imposed by the thought level of the age, as if a man set up his own small, low-roofed tent in a vast, high-vaulted chamber, and thought his tent top represented the zenith, whereas even above the vaulted roof rises the blue, eternal sky.

Once started on the path to spiritual knowledge, we have especially to watch our thoughts. A single thought about the past can drag us down. Plainly *The Voice of the Silence* warns, "Look not behind or thou art lost." Mr. Judge's condemnation of morbid remorse shows his profound recognition of the pertinence of this injunction. He wrote to a pupil:—

> ... follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error.

He deplores living "the past over again by vain and hurtful regrets." And he writes also that if we are at all cast down, then by just that much are our thoughts lessened in power. A character in *A Passage in the Night* by the late Sholem Asch describes graphically the misery which morbid concentration on an ill deed done can cause:—

> Human beings like to torment themselves in order to appease their conscience. And Man's conscience has an enormous appetite; give it a finger, it will swallow a hand.
>
> Certainly one must repent, and determine not to sin again; but one must repent and dismiss the matter.

Anticipations, pleasant or painful, no less than memories, may make us neglectful of the duties of our present existence which is our opportunity to live and learn. *Can* we really live, in any but the present moment? If not, is it not self-evident that, as we have been told, to live and act rightly in the present is the whole of life?

Mr. Crosbie puts graphically, with a homely illustration, the position of many who feel frustrated in the efforts they are putting forth to rise but are finding themselves checked by their Karma. Replying to the question, "Is it not very hard to rise?" he writes:—

> It is not hard, for our Real nature is at the place we wish to rise to. In the East they catch monkeys by putting nuts in the bottom of a narrow-necked jar; the monkeys see the nuts at the bottom and at once put their arms and hands in to grab a fistful of the nuts; they

> do not know enough to let go the nuts and be free and so are caught. We are much like the monkeys in that we want to rise and be free, but we will not let go the "nut-ideas" that we hold. If we only would, we should rise by our own nature. We ought to be wiser than the monkeys; to be our *self* and let *things* go. (*The Friendly Philosopher,* p. 195)

"An elephant," it has been written, "can be tethered by a thread — if he believes he is captive." It may or may not be true of an elephant, but it is certainly true, metaphorically, of a man. How many millions have been held back from rising to their full potentialities by the false teachings that man is "born in iniquity and sin," and that he is dependent on any but himself for his salvation! The student of Theosophy would answer anyone who said, "I am a miserable worm," with the confident assertion, "No! You are an unfolding God."

"I can't rise!" How do you know you cannot till you have tried and tried again and yet again? The next time we are tempted to say such a thing, let us remember what H.P.B. wrote:—

> Try to realize that progress is made step by step, and each step gained by *heroic* effort. . . . Be hopeful then, not despairing. . . . "Try" is the battle-cry taught by the teacher to each pupil. (*She Being Dead Yet Speaketh,* p. 12)

We can partly realize how important are thought and mental attitude when we read that "*thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena." And what phenomenon, what achievement, more significant to our future usefulness to the Cause than effecting a change for the better in our own character and outlook? "Thought builds character," we are told. "As a man thinketh, so he becomes."

Let us emulate Arjuna in his survey of the armies with his spiritual Teacher at his side. An honest self-appraisal in the light of the great virtues and the great Exemplars will show us what we have and what we lack. Are we strong? We must also be gentle. Are we industrious? We may need also to cultivate generosity. Are we pitiful? Mercy without justice is no mercy. Are we ardent to learn? Spiritual knowledge is not given us for self, but for passing on in the spirit of "Thus have I heard."

Just as we have seen our thought to be conditioned by the thinking of our age, so we have to bear in mind the larger aspect of the effect of our own thought upon the world. It is a solemn truth that "thought impressed upon the astral tablets exists in eternity whether expressed or not. . . ." Mr. Judge has written that "thoughts, while they may be fugitive so far as concerns the thinker, are not so otherwise, but persist as seeds for good or evil in the whole race." H.P.B., moreover, calls it "an undeniable psychological fact" that opinion once promulgated tends to become epidemic and that the same ideas reproduce themselves and

reappear in successive ages (*Isis Unveiled*, I. 275-6). We are told in a note by the Editor of *The Theosophist* for January 1882 that a fixed idea amounting to an obsession may infect other minds long after the death of the man who held it, just as a contagious disease may be communicated to another after the death of a sufferer from that disease by contact with the clothing he had worn.

Here is a great responsibility indeed, since such a strong thought, once generated and sent out, has become independent of the brain and mind which gave it birth and will live upon its own concentrated energy, so long as this remains undissipated. Or, as Mr. Judge puts this law,

> . . . every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the strength of the thought as it leaves the brain. (*The Ocean of Theosophy*, pp. 108-9)

Now, as each thought entity is inseparably connected with the being who evolved it, we obviously cannot escape responsibility under Karma for its working after we have sent it out. But he indicates also in "Each Member a Centre," reprinted in *The Heart Doctrine*, the positive good that can be wrought by right use of altruistic thought:—

> If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere — not small — and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

We shall then not only be avoiding imprisoning ourselves in hopeless thoughts but also giving others the key of our great philosophy, which in effect proclaims to each who turns that key: "Behold, I have set before thee an open door."

All thought does not possess the same potency. Only thought crystallized by a pure life and charged with prayerful concentration has potency. The purer the life, the greater the concentration, the brighter the faith in that Unseen Power from whom all things are, the greater the potency of thought. If I had the purity, the concentration and the faith I want, I know that I would do all my work without speech or writing, or with the least use of either, and the power the thought would then carry would be irresistible. That is the power which every human being has to aspire to and with due effort attain. The voice of Silence has never been denied.

—M. K. GANDHI

STUDIES IN THE SECRET DOCTRINE

SECOND SERIES

V.—BE-NESS, BECOMING, BEING

[Reprinted from *Theosophy*, Vol. XII, pp. 210-214, for March 1924.—EDS.]

All truths harmonize and make a complete system of thought. This is axiomatic, and therefore, though not provable, is realizable. Among scientists and philosophers prevails a strong tendency, due to their desire to conform as much as possible to the dictates of Logic, to postulate that all truths harmonize; but in this era of specialization who dares the attempt to master all truths of the many branches of knowledge? Much less is there a chance of our finding a person audacious enough to assert that through such mastery he has reduced his mass of data and information to a complete and consistent system of knowledge. But such *is* the claim made on behalf of Theosophy. It is a synthesis of science, religion and philosophy, consistent in all its parts and therefore a harmony, and withal so beautiful that it is a symphony.

There are two ways out of the difficulty in which people find themselves when they face this problem of Absolute and Relative Knowledge, some aspects of which were examined in the first series of these studies: (1) to assume the honest position of the true scientist and plead limitation of knowledge and confess that inconsistency obtains; (2) to resort to the way of the sectarian religionist and plead the miraculous intervention of God and Gods, the Devil and his hosts, for things not understood or happenings which contradict pet notions and accepted theories.

With the first, Theosophy has little quarrel. It recognizes the state of unfolding consciousness which is that of the civilized crowd, many of whom, forgetful of this state, repeat in pride, "Behold, I know." To this attitude it gently responds with the impersonal reminder: *Hominum sententia fallax*. Our one effort with science is to point out that its very claim of exactness is inconsistent with its progressive development, year after year, whereby one "exact" position is abandoned in favour of another and new "exactness" which presently meets with the same fate. In this respect the true science of Theosophy can be rightly called exact, for its fundamentals and principles, as well as its many details and myriad particulars are static, always and everywhere, in their consistency, constancy and immortality.

With the second position, Theosophy has a war to wage. Theosophy does not believe in miracles, and therefore in no era of miracles. It affirms, because it knows, the unerring working of Law, and therefore rejects the existence of miracle-workers and of their parent the Miracle-Worker named God. With us God is Law, and beings high and low, from Shining Lords and Super-Men to elementals and elementaries are creatures born under Law, live and serve by Law, change and unfold because of the Law. For Theosophy there are no unsolved mysteries,

necessitating either of the two positions mentioned above.

The Three Fundamental Propositions which are the subject of our study in the current series deal with the nature of Law, in cosmos and in man. In our last we indicated their nature in examining the threefold approach to them in the moral world within, and the world of living stars, "Sparks of Eternity," without. In *Isis Unveiled* (II. 587-88) the Three Fundamentals are taught in the second and third items of the ten, thus:—

> Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.
>
> Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

The first item of *Isis Unveiled* deals with the subject of which we were speaking and unequivocally asserts:—

> There is no miracle. Everything that happens is the result of law — eternal, immutable, ever active.

In the study of *The Secret Doctrine* the effort of the student should be to apply to the full what is implied in this first postulate of *Isis Unveiled*. The philosophy of *The Secret Doctrine* is not speculative but can be practically realized and demonstrated by each one for himself. Its science is exact — the "mathematics of the Soul" as pointed out by W. Q. Judge — and its doctrine is single in the sense that any one factor discarded, the whole system crumbles to nothingness. In this lies the power as well as the proof of Theosophy, as a system of *synthetic* knowledge.

Humanity suffers more from the obsession of a miracle-complex than is generally recognized. The student of Theosophy is apt to come under its pernicious influence, however unwittingly. In place of a wonder-working God of inscrutable disposition we are apt to install wonder-working Masters, and substitute *The Secret Doctrine* or *The Ocean of Theosophy* for the *Quran* and the *Bible*. Since "there is no miracle" there is none in Theosophy — either in its philosophy or in any of its organizations, whatever the form of philosophy and whatever the era of organization. The illusion of this miracle-current is so mighty that we are apt to say with Huxley:—

> If some great Power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning before I got out of bed, I should instantly close with the offer.

Would it be exaggeration to say that nine-tenths of civilized humanity have struck such a bargain, through the agency of creeds and the craft of priests — only, they neither think true, nor always do right? It was the same Huxley who warned his pupils — "Irrationally held truths may be more harmful than reasoned errors," and there is a lesson for us all in the statement.

In studying the Three Fundamentals of *The Secret Doctrine* we should continuously bear in mind — "There is no miracle." These propositions have to be perceived by us and ultimately realized. Vision is neither of argument, nor of analysis, and realization is not provable. Each student of this great book has to make his own effort at this realization, through an intuitive vision of universals and the altruistic service of its reflected particulars. These Fundamental Propositions have inherent in them the strength of universality and eternity. They are the very Soma juice — essence of all Wisdom; they are in truth Omar's mystic grape

> . . . that can with Logic absolute
> The two-and-seventy jarring sects confute.

To try to get this Logic absolute of the three Propositions is the primal task before the student. For this the first item of *Isis Unveiled* is the first means — "There is no miracle."

Theosophy does not believe in Divine license, but in Divine Law and therefore accepts Hume's definition of miracle as a "violation of the laws of nature." The study of Divine Law — its operations in Rest or restlessness, in Motion or inertia, in Monad, in Man, in Atom, in Cosmos, has for its axioms these Three Fundamental Propositions. They have therefore to be taken, from the very start, as expressions of Knowledge under Law and not as transcendent revelations born of miracle; therefore, they should not be dicta for belief, but subjects of enquiry and reflection, thought and visualization, leading to Knowledge. They are the basis for all real magic, which is "the higher study of divine, and yet not supernatural law." In this connection it is necessary to understand the following on pp. 168-69 of *The Secret Doctrine*, Vol. I:—

> Of the four Vidyas — out of the seven branches of Knowledge mentioned in the Puranas — namely, "Yajna-Vidya" (the performance of religious rites in order to produce certain results); "Maha-Vidya," the great (Magic) knowledge, now degenerated into Tantrika worship; "Guhya-Vidya," the science of Mantras and their true rhythm or chanting, of mystical incantations, etc. — it is only the last one, "Atma-Vidya," or the true *Spiritual* and *Divine wisdom*, which can throw absolute and final light upon the teachings of the three first named. Without the help of Atma-Vidya, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs, and mind

of a sleeping man: capable of mechanical motions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Atma-Vidya, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

Atma-Vidya, the Science of the Self, is founded on these three Propositions. They verily are the three dimensions of Atma-Vidya. Their activity and operation in cosmos and in man are itemized as numbers 2 and 3 of the 10 items in Vol. II of *Isis Unveiled*; but these are acceptable to and accepted by orthodox theologies, provided they are given the right of private interpretation of the items; however, in conjunction with item 1, they cannot but be rejected by believers in special creations and revelations, miracles and magic. On the other hand modern science will readily accept that "there is no miracle" but — in conjunction with items 2 and 3? Theosophy alone accepts both the groups and to make that acceptance rational and practical *The Secret Doctrine* begins where *Isis Unveiled* ends and puts forward the Three Fundamentals.

To study these Fundamentals in terms of Atma-Vidya, Self-Knowledge, is to see them as parts of ourselves; but it is the Universal Self and not its particular reflection-aspect which is the human "I." The attempt, therefore, should be to see their universal application first and then all else. As a matter of fact when the Three Fundamentals are perceived metaphysically in terms of cosmic ultimates their presence and workings become clear everywhere and always in the phenomenal worlds. It is this which *The Secret Doctrine* (I. 14-18) demonstrates.

The most obvious of human experiences is that we exist — we are. We can never conceive, imagine or even fancy that we do not exist, that we are not. In the *Mandukyopanishad*, verse 7, it is indicated that *the one sure proof of the Self is Itself.*

It is the problem and process of Existence which our intellect has first to perceive and then to realize. To aid this perception *The Secret Doctrine* puts forward the Three Fundamentals in terms of Life, Existence, which *is* through changes and mobility as well as through stability and inertia. Be-ness, Becoming, Being — such is the first, the primal, the parent trinity, the Source of all trinities of consciousness-substance, the Trinity of Principles — the one Principle.

As a first glimpse of the Vision of this Reality it will be enough if we see that Be-ness always is, that Becoming always is, that Being always is.

Be-ness does not become; Be-ness IS.

Becoming always is — it does not begin or end. It may be on the Pravritti-marga, the Path of Forthgoing, or on the Nivritti-marga, the Path of Return, but it always and always is becoming. From the state of manvantara-manifestation to that of pralaya-non-manifestation, or *vice versa,* it is always Becoming. Becoming does not become Be-ness, any more than Be-ness Becoming. Nor is Becoming at any moment Being.

Being always is, whether asleep or awake, turned within or looking without. Its states or conditions alternate but It always persists. It may be on the plane of realization of unity with the All-whole, Atma-dasa, on the plane of phenomenon, where such realization is absent, Ahankara-dasa — but it *is*.

These three, Be-ness, Becoming, Being, are one; human intellect perceives them, examines them, understands them for the sole purpose of realizing that they are one. This one in its threefold aspect is the foundation and the basis of Life, Unfoldment, Realization — Life is, Unfoldment is progressive, Realization is attained.

In Ancient Indian philosophy these are named Sat, Chit, Ananda which are translated as Existence, Ideation, Bliss. The trinity as the unit is named Sat-chit-ananda-Ghana. Why Being is of the nature of Bliss, how Ideation is Becoming, what Existence is Be-ness, are the primal, most intimate and highly practical questions, for in answers to them are found the meaning and purpose of our own life, growth and ultimate regeneration.

Therefore says *Isis Unveiled,* Vol. I, p. 511:—

> This "secret doctrine" contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

In *The Key to Theosophy* (p. 50),[1] in answer to the query "Then your Absolute thinks?" it is said:—

> No, IT does not; for the simple reason that it is *Absolute Thought* itself. Nor does it exist, for the same reason, as it is absolute existence and *Be-ness,* not a Being. Read the superb Kabalistic poem by Solomon Ben Jehudah Gabirol, in the Kether-Malchut, and you will understand:— "Thou art one, the root of all numbers, but not as an element of numeration; for unity admits not of multiplication, change, or form. Thou art one, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art one, and Thy unity is never diminished, never extended, and cannot be changed. Thou art one, and no thought of mine can fix for Thee a limit, or define Thee. Thou ART, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how and the why," etc., etc. In short, our Deity i

[1] Indian ed., pp. 64-65.—EDS., *T.M.*

the eternal, incessantly *evolving*, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being *made*. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes — ITSELF. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming*.

—B. P. WADIA

The appointment of a Committee by the Government of India to make a study of the question of religious and moral instruction in educational institutions in the country was mentioned in our issue for October 1959. The report of the Committee, which was headed by Shri Sri Prakasa, Governor of Bombay, was submitted to the Union Education Ministry recently. In its view, the deliberate inculcation of moral and spiritual values in the people from the earliest years will effectively cure many ills in the educational world and in society as a whole, which are said to result mainly from the gradual disappearance of the hold of religion on the people.

The Committee points out in its report that "diversity of religion is one of the most important features of India's national life and it would be of the greatest advantage if every educated Indian were to know and understand the guiding principles and spiritual values of religions other than his own." A comparative and sympathetic study of the lives and teachings of great religious leaders and, at later stages, of their ethical systems and philosophies, is, therefore, advocated.

The report points out that the problem whether or not to give religious instruction specifically as such has been deliberated over and over again. In the Committee's opinion it is unsatisfactory to leave religious education entirely to the home and the community because young people would be saturated with ceremonial and would, therefore, be found to attach too much importance to it to the neglect of ethical teachings and spiritual values.

The Committee's recommendations are in line with the second object of the Theosophical Movement, which is to promote the study of the fundamental truths recorded in all ancient and modern religions, philosophies and sciences — and the recognition of the unanimous testimony which they give to the existence of a common source from which they are derived. It is hoped that religious instruction, if introduced, will not concern itself with the academic study of creeds and dogmas which are separative, but will lead young people to look to the inspiration within and behind all religions, which, when found, will be recognized as the Wisdom of all time.

DESIRE—IMAGINATION—WILL

These words — desire, imagination and will — are constantly used by us and, though very easy to understand in their simple sense, lead us, when studied, into the very depths of the Spiritual Universe.

We learn that Will is the force of Spirit in action, and as such manifests in seven ways. It manifests on the plane of Buddhi, on that of Manas which can direct and use it, because Manas is conscious of it, on that of erotic desire where its proper use is instinctual. In fact it manifests throughout the seven planes of Nature.

Desire likewise manifests in many and varied ways, from the pure aspirations to the impure lusts of the flesh. We are told in *The Theosophical Glossary* under "Kamadeva":—

> Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.

Both Will and Desire, therefore, are expressed by the One as well as the many, and are inextricably linked with Deity and the living power in matter. H.P.B. tells us that

> the *latent* Deity . . . at its first manifestation became WILL, and thus communicated the first impulse to . . . atoms — whose agglomeration is matter. (*Isis Unveiled,* I. 61)

What made the latent Deity manifest and become Will? It was Desire, that Desire for universal good and love for all that lives and feels, which arose as soon as the One Ray emerged from the ABSOLUTE at the dawn of manifestation.

Again we learn that "the boundless and endless Entity, possessor of that invisible Will," is called "for lack of a better term . . . God." (*Isis,* I. 61)

Plato termed that Will the *Divine Idea,* and ancient philosophy affirms that in consequence of its manifestation everything visible and invisible sprang into existence. It is stated by H.P.B. in the *Glossary* that "Will as an eternal principle is neither spirit nor substance but everlasting ideation." Will has also been called "a spiritual power, function or attribute." It is the attribute of Deity, the Function of Deity, the Power of Deity, the three in One, the One in three.

> In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL — the many-faced magician throughout all nature. (*Raja-Yoga or Occultism,* second ed., p. 193)

It is *Itchashakti* and in our lives "its most ordinary manifestation is the generation of certain nerve currents which set in motion such

muscles as are required for the accomplishment of the desired object." It is also *Kriyashakti*, "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy." (*S.D.*, I. 292-93)

Its rudiments are to be found throughout all forms and in every atom. Its conscious director and user is Manas.

Manas is the builder of forms. Desire awakes the divine ideas — the forms created in prior manifestations — and by the power of imagination Manas recreates them in the new conditions of matter, sustained by Will. So also Kama-Manas, by its power of image-building, brings to fruition man's lower desires, sustained by the lower aspect of the will.

We cannot separate desire-imagination-will. No one aspect of this trinity can exist without the others, and though it may be said that "Desire first arose in IT, which was the primal germ of mind," yet Desire would die instantaneously were it not dwelt upon by Manas, and even then it would die were it not sustained by the Will. The manifested universe itself is sustained by Desire, Imagination and Will.

One of the great lessons we learn from this metaphysical study is that man is a creator. In his higher aspect, as Atma-Buddhi-Manas, he awakens the divine ideas and brings them to life. In his lower aspect, as Kama-Manas, he creates a world in terms of Kama; or, as lower Manas, free from Kama, he creates a world of intellect.

In Nature, man creates deserts or plantations; a world at war or a world at peace; earthquakes, volcanic eruptions, tidal waves, etc. He creates misery or happiness in his home. There is nothing that he does not create. He desires to conquer the world or to keep peace in the world; he imagines super-rockets and works on until he has made them. He can and does create his character, whether consciously or unconsciously, good or bad.

Once we grasp these facts intellectually, we must find ways of applying them. But as everything and everyone starts with desire, we must learn to desire what we really need. Who are "we"? Let us start with the highest and, with the knowledge of Reincarnation and Karma in mind, try to grasp the universal laws of harmony, desire universal good, and love all that lives and feels. This desire should be the basis for our imaginings, and our will should be used to bring it into being. Why? Because in this way only can we succeed in our mission as evolving souls.

We may say that such an ideal is far off. It is, but all ideals are beyond immediate realization or they would not be ideals. We can, however, try to understand that the desire mentioned above will provide harmony, and we can begin by striving for harmony in all we do, think and feel.

The multifarious pictures of the past *Manvantara* are merged into divine harmony during *Pralaya*. In the new *Manvantara* the divine idea is to bring them into harmonious relations with one another. It

is our work to achieve this harmonizing by trying to reach the inner core of things, trying to release the divine from its ugly outer casings. To do this we need to know the laws of Nature, the relationship between all parts of manifestation. Hence our first lesson is to learn divine ethics (the practical side of those very laws) and to practise them in life; to imagine ourselves practising them and to keep on desiring to practise them.

Naturally it is necessary to learn the difference between Imagination and fancy. The building of images is different from indulging in fancy. There is also the danger of self-hypnosis. But to the serious student-server the path is clear — to imagine the highest he can conceive of and build his life in terms of That.

Can we do this? We can, for

> the human Will is all powerful and the imagination is a most useful faculty with a dynamic force. The Imagination is the picture-making power of the human mind.... When trained it is the Constructor in the Human Workshop. (*The Ocean of Theosophy*, p. 147)

H.P.B. says in *The Key to Theosophy* that real education should have as one of its objects the strengthening of the will. We are weak-willed; we leave things to right themselves. Worse still, we are weak in our desires. We desire to do good but the desire dies because the imagination does not work on it and there is no basis for Will to function. But, lest we despair because we cannot do what we earnestly desire, imagine and will, as so often happens, H.P.B. tells us that "*there are external and internal conditions which affect the determination of our will upon our actions*" (*Isis Unveiled*, II. 593). As the Third Fundamental of *The Secret Doctrine* tells us, we are checked by our Karma, that is, checked by our past imaginings or lack of them. But we are making our future progress by our present desire-imagination-will.

Negatively, we must get rid of fear, for fear "kills the will and stays all action." And positively, let us remember the injunction: "Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible."

What shall we desire, imagine and will? To conform to the Divine Will, which is Universal Harmony; to be filled with divine Compassion, with love for all who need help. This love, compassion and mercy must become the one mainspring of our heart. Is it so now? No, because we are surrounded by internal and external conditions which prevent us from realizing that which we want to realize. Shall we succeed in time? Certainly, for "there is no Impossibility to him who WILLS."

FOR OLD SOULS IN YOUNG BODIES

"ONLY A JOKE!"

"I say, fellows, I heard a good one yesterday." The voice of Miles Dawson rose above the hum of chatter that any schoolboy would have understood to mean the absence of the teacher from the classroom. The scraps of talk were suspended to hear the joke which Miles told with gusto but not too loud to be heard outside the room.

"Two men, both in a hurry, bumped into each other on the sidewalk. One man shouted, 'Why don't you look where you're going?' and the other, just as angry, shouted, 'If you'd go where you're looking, it would be all right!' The other fellow was cross-eyed."

Chuckles and titters swept the classroom, but there was one shout of "Shame!" just as the door opened and Mr. Mason walked in. He was a well-built young man and would have been rather handsome but for his being cross-eyed. He was new to the school that year, but the prompt tentative verdict of his pupils had been that he was "all right."

"Boys, I had asked you to be quiet while I was with the headmaster. I did not hear much noise as I came back, but one boy shouted something just as I came in. Who did that?"

Ted Martin stood up promptly. "I did, Sir. I apologize for making so much noise."

"All right, Ted. We'll let it go this time, but please remember, all of you, when I'm called out of the room, to spend your time in studying. Nobody has a right to disturb the others here or in other classrooms."

The class went on but when the bell rang for the mid-morning recess several of his classmates gathered disapprovingly around Ted on the playground. Miles Dawson was especially incensed. "What did you mean, calling 'Shame?'" he demanded crossly. "What is wrong with telling a good, clean joke like that? Don't you like people to have fun, Mr. Long-face? You might have got us all into trouble, shouting that."

"You know I like fun, Miles," Ted answered quietly. "But when you told it and when the others laughed, it was really making fun of our teacher, wasn't it? Of course you didn't make out it happened to him, but weren't you thinking about him when you told it? And weren't those who laughed thinking about him too?"

"How do I know what they were thinking about? I did think of 'our teacher,' of course. So what? It was only a joke."

"Well," Ted persisted, "if your mother or your father was cross-eyed, would you make jokes about being cross-eyed?"

"No, naturally not! But what's that got to do with Mr. Mason?"

Another boy struck in, "Mr. Mason is just our teacher. He's paid to teach us, isn't he? And we don't even know him very well yet. It was decent of him, though, to drop it after you apologized for shouting, without wanting to know what you shouted and why."

"I didn't apologize for saying 'Shame!' " Ted wanted to make that very clear. "I only said I apologized for making so much noise. I do think it is shameful to make fun of our teacher."

His friend Douglas said thoughtfully, "Mr. Mason must know a lot more than we do, of course, or he wouldn't be here, but it didn't hurt him for us to laugh behind his back. Ted would never have been mean enough to tell him! Would you, Ted?"

"No, of course not," Ted answered, "but I've heard a lot from my father and mother about how boys used to honour their teacher a long time ago. It may not have hurt Mr. Mason but I'm sure it isn't good for us to make fun of him. And for something he couldn't help, too! That isn't even fair!"

"I can see it wasn't very sporting," Miles confessed.

"No," Ted insisted. "Why, in India long ago quite young boys used to be sent to live with a teacher. And a boy always looked up to his teacher and did whatever he could for him; and his teacher was like another father and taught him all he needed to make him wise and good himself. My mother made me learn a sentence about it once. Do you want to hear it?" he asked rather diffidently.

"Fire ahead!" Miles cried magnanimously. "I can take it! But I certainly was sore!"

"Well, this is it: 'It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher, even in thought.' "

It was an unwontedly thoughtful little group that moved after Miles and Ted towards the building as the bell sounded to call them back to class.

There are many persons studying with us who do not say one word to their children, but allow them to go on imbibing the false theories of the current religion, weakly hoping that when the children should have grown up, the errors can be corrected. How unjust this is to the children who are thus filled up with obstacles to future progress! Surely, if members believe there is anything in Karma or Reincarnation, how easy to tell the children. They ought to hold weekly meetings for the benefit of the latter where they might be offered proper spiritual food. The good done in this way is not to be calculated. Of course I do not mean that you ought to rush out and establish schools, but I just tell you what I think so that you may tell others whom you know and then perhaps after a while many people will think in the same way.... The children of today are the adults of a few years hence, and if in some way they can be put on the right track, so much the better for the race of which they will themselves be the guides.

—From a Letter written by W. Q. Judge in 1886

ACCURACY IN SPACE

In order to have a correct concept of the One Reality, *Sat*, back of this manifested universe, Theosophy gives the symbol of space, limitless and boundless. One can stretch his vision as far as he may, but beyond that there still will be space. Universes and systems of worlds appear, disappear and reappear in space. At the dawn of manifestation all energies, powers and forces reawaken in space, and at the time of dissolution everything merges back into space. The moving panorama of life, the drama of evolution, is enacted in space; therefore it is a fitting symbol of God.

It is essential to bear in mind that God is not *extra*-cosmic but *intra*-cosmic. On the clear perception of this will depend the attitude of an individual, his morality, his behaviour, his sense of unity and harmony. The belief in an extra-cosmic God will lead an individual to orthodoxy, superstition, unquestioning adherence to customs and conventions, and therefore to outer-dependence. The perception of an intra-cosmic God will enable an individual to be self-reliant, to help nature and nature's laws and thereby express truth and love, peace and harmony in his daily life. Beginningless and endless, birthless and deathless is the Divine Power which moves accurately because it is Law itself.

As God is intra-cosmic, space is not something vacant and void, but is thrilling and throbbing with life-energy, is full of visible and invisible lives and entities of the objective and the subjective worlds. Hence the injunction of *The Voice of the Silence*: "Thou hast to study the voidness of the seeming full, the fulness of the seeming void." As this is studied, meditated and reflected upon, the One Reality, the Root and the Source of all manifestation, is perceived within the manifested aspects of the One Life. It is stated in *The Secret Doctrine*:—

> The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite* Minds. (II. 487)

Herein lies the clue to the understanding of unity in diversity. The finite mind of man has to be elevated, purified and refined so as to realize the incognizable Cause through its different aspects. The manifestation of different aspects does not take place in a haphazard manner but accurately, proportionately and harmoniously. As stated in *Isis Unveiled*:—

> Pythagoras taught that the entire universe is one vast system of mathematically correct combinations. Plato shows the deity *geometrizing*. (I. 318)

Accurate proportions and harmonious combinations make nature not only beautiful but divine. The rotation of the earth is as precise and accurate as its revolution round the sun. Were it not for this

accuracy, sunrise would not always be seen in the east and sunset in the west. The heavenly bodies move in their places and change their positions accurately. How beautifully accurate are the patterns in crystals, the petals of a flower or the veins of a leaf! Who taught the bees to make hexagonal cells for collecting honey? With what compass do they draw and take measurements? The birds show a sense of proportion in building their nests, and, soaring heavenwards, sing divine melodies. So the whole of nature is one vast picture of divine light and life moving accurately in space.

Human beings try to follow this rule of life, accuracy in space, along certain lines. An architect making a plan will have accurate measurements and will construct a building accordingly. Examples of such a nature could be multiplied, but are usually limited to the physical plane only. It is difficult to practise the deeper aspect of this principle, the aspect of Truthfulness. Why? Sri Krishna teaches in the Fifth Discourse of the *Bhagavad-Gita*: "The truth is obscured by that which is not true, and therefore all creatures are led astray." Truth, the one incognizable Cause, is hidden by the spectacular pageant of Its ever-changing aspects and the majority of human beings are glamoured by it, get involved in it, bound by it, creating misery and suffering for themselves and others. Nothing wrong with the pageant; it is the dance — *lila* — of the One Life provided for our knowledge and experience, progress and unfoldment. H.P.B. says in one place:—

> Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling*. Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within.

Because of such a state of human society, the motto adopted for the present Theosophical Movement was: "There is no Religion higher than Truth." As the word "religion" means that which binds or unites, Truth is the one source of inspiration in daily life for establishing unity, harmony and peace. Then universal brotherhood becomes a fact, because all aspects of the One Life are interrelated and interdependent. The statesmen and politicians, the thinkers and writers of different countries talk of one, united world, but because the metaphysical concept of the unity of the One Life as the source and root of all is not perceived, because their ideas are not based on eternal verities, they fail again and again or succeed partially. H.P.B. in her own graphic way gives the universal concept of the One in the many and the many in the One showing forth accuracy in space.

> As the fœtus develops amidst the *liquor amnii* in the womb, so the Earths germinate in the universal ether, or astral fluid, in the womb of the Universe. These cosmic children, like their pigmy inhabitants, are at first nuclei; then ovules; then gradually mature; and becoming

> mothers, in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the Kosmos, those glorious thinkers, the Occultists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE . . . thus runs *their* philosophy of evolution. . . (*S.D.*, II. 188-89)

This is accuracy in space! Realization comes from dwelling upon the truth to be realized. It will take us not only nearer Truth but also nearer the bearers of the torch of Truth because they themselves are the embodiments of Truth. They live and labour in the world to guide the faltering footsteps of the pilgrims Godwards. Having passed the midway point of its evolutionary march, it behooves mankind to live according to the rules and principles of Life which would help it to reach the goal safely. Motion, space and time are symbols given us to meditate upon God, the God within and the God without. They form the three lines of an equilateral triangle whose apex is merged in the incognizable Cause.

OPPORTUNITY

It has been said
that every grain of sand
which helps to form
the ocean's mighty bed
will, in its turn,
by Nature's ruthful law
be brought to shore
and in the sunlight laid.

It has been said
that every man on earth
who feels himself
in humbleness of thought
as but a spark
within the mighty Flame
will, in his turn,
'neath rays of Truth be brought.

Beware! All ye
who shine by holy light,
that pride come not between
and blot out sight.

METAPHYSICS, ETHICS, MORALITY

Ethics without metaphysics are said to be fruitless for they have no foundation or basis. Morality is the practice of ethics. It is likely that what seems "moral" to one civilization may appear "immoral" to another civilization; what seems moral to one person may seem immoral to another person. But we must always remember that ethics remain true and consistent for all time.

The understanding of the difference between divine ethics and moral laws designed by human beings marks a stage in the evolution of man, for he begins to differentiate between material, worldly things and the things of the soul, immortal and unchanging. That is to say, he begins to see that ethics are statements of universal law and therefore that they are based on metaphysical realities, the underlying "soul" of things, universal harmony and progression.

The man who practises the moral code of his time, without thought, gets only a negative result; he does not commit evil unless the moral code is evil. And the man who practises the ethical code without thought also receives only a negative result. Like Tomlinson in Kipling's poem, he does things because he has read or heard of them, not by his own self-induced and self-devised thought and action. The man who thus practises the moral code of his time, or the ethics he has heard of, will be a good man only. The man who practises what he *knows* through his own study and thought will become a spiritual man and is not likely to be led away by what others term ethical or moral.

It is well for us as students of Theosophy to differentiate between the changing standards of morality and unvarying divine ethics. The man who follows the laws of ethics is a moral man, but the man who follows man-made laws does not necessarily follow ethical laws. Therefore it would seem that to get free from the taint of "moralizing" in Theosophy we have to be careful to point to the spiritual laws which become ethics on the plane of thought-feeling-action and not to ethics as right morals! To conform merely to the accepted standard of morality smacks of Uriah Heep, and that we have to be careful to avoid. Let us seek the metaphysical basis of ethics, seek the law underlying all things and not speak of our actions in terms of "good" or "bad." We do not say we are good when we use the laws of nature to feed ourselves or to warm ourselves. We say a worker is a good worker when he follows the rules of his work, but we do not mean that he is a morally good person. So a person who obeys the law "hatred ceaseth not by hatred but by love" and applies love to hatred is not to be thought of as good in terms of morality but as a good workman in life's journey.

Therefore we have to teach the law, moral and ethical, the one of mind and the other of heart, the one of idea and the other of practice. Both are rooted in metaphysics; they are only reflections of the harmony that gets disturbed while humanity is trying to learn the laws

ON GETTING READY

[Reprinted from The Theosophical Movement, Vol. II, pp. 76-77, for August 1932.—Eds.]

In work or play, in business as in sport, men prepare themselves by constant practice. The student-server of Theosophy also realizes that he has to prepare for growth, and perceives the fact that growth is through service. In gaining this perception and in practising he makes mistakes. The ways of the higher life are so different, the mode of inner unfoldment at such variance with the methods of what is called modern progress, that invariably there ensues waste of time — the most costly of all commodities in any market.

It is necessary to seize certain ideas which facilitate our endeavours at preparation. The very first of these is like a mirror in which we can measure the stature of our growing inner nature. The spiritual life is not one of subtle rest but of increasing creative activity which begets real joy. Do we feel the zest of life, and contentment in work? In all things and at all times do we feel uplifted naturally, that is, without any effort? This is the test. We are apt to judge ourselves from the praise or blame which others bestow; we often value our work entirely in the light of the reputation which it evokes; this is not the test. Spirit-unfoldment registers its strength in light to the mind, repose to the ever-active consciousness. If our thoughts and deeds enlighten our own minds, bring peace and joy to our own hearts, they are the natural expressions of the inner light. Discontent proceeds from absence of bliss, *Ananda*, which is the very nature of Buddhi.

The affinity subsisting between our inner and outer natures provides the second of the rules for our consideration. Reliance on Atma grows with the denial of *ahankara*. In that word "denial" lies one of the main practices of the life of the warrior-soul. The life of the senses gives birth to Egotism. The powers and forces of mind are prostituted for the gratification of desire in all relations of life. The marital tie, sacred and beneficent, subsists between mind-powers and the human Spirit, divine in nature. What happens in modern society is symptomatic of what takes place in the life of many a student of Wisdom. The debasing of the marriage life so rampant in our civilization flows from the same archetype whence emerge the divisions in individual life whereby we live in turns the lower animal and the higher divine lives. Between the two, however hidden or obscure, there exists a sure relationship which is expressed in the second rule we are examining.

In preparing ourselves for the Path of Holiness we have to practise denial of *ahankara*-egotism by a constant appeal to Atma, the God within. Thus Self-reliance grows. Atma is altruistic, in the small man as in the large universe. It is everywhere because of its altruistic nature. To rely on It is to see in true proportion the multitudinous effusions of *ahankara*-soul, the lower self. The light of Atma enables

us to determine the real values of the different component parts of the lower self.

Hence contemplation on Atma becomes necessary; the pure Heart pervades not only heaven but hell. The descent of Jesus into the nether regions is a dramatized version of the psychological experiences every neophyte goes through. In the conquest of flesh, in the holy crusade, the *Jehad* of the Muslim, pure Atmic altruism pervading the field of battle subdues both good and evil, heaven and hell, and rises superior to both. One of the pairs of opposites, pleasure is often mistaken for Bliss for the same reason that the lower self and *ahankara* are mistaken for the higher self and Atma. In getting ready, the light of Atma which is Bliss, the love of Atma which is Wisdom, the Labour of Atma which is Sacrifice, have to be seen as superior to the pleasure, the knowledge, and the activity of the lower self. With this perception comes the strength to "slay," that is, regenerate the animal-man.

The alchemical power to transform the baser metal of the lower self into the gold of the higher abides in the Heart of man. This mighty *Shakti*-Power lies dormant and asleep — a coiled Dragon of Wisdom. Elsewhere in the human constitution is the venomous snake of self, that eternal foe of every aspirant to Wisdom and Altruism. But snake and Dragon are of the same species and so the injunction — "be merciful to the foe; against its treacheries be on guard." To subdue the lower but avoid irritation to it is skilful action. The two characteristics necessary for this enterprise are a sense of humour for the foibles of the lower self, and a never-failing watchfulness over its insidious ways.

In this holy war of regeneration the purifying power of knowledge has to be used. This is where Theosophy, as a body of knowledge, sure and infallible, founded and reared on the accumulated experience of the sages, proves useful. Every decent-minded individual wants to better his life; many an enthusiast is willing to practise rules of conduct which will bring success to him. But very few indeed study the science of the soul, even theoretically, for the law of reliance on Atma by the denial of *ahankara* frightens or discourages them. Those who mentally understand the teaching often lapse into old ways and modes of denial of Atma and reliance on *ahankara*. Time is not allowed, such is the rushing nature of our race, for the assimilation of what is studied. The spontaneous generation of the Dragon of Wisdom in the cave of the Heart can take place only in the passage of time. If in that period we are disturbed by events or are wearied to disgust with things, we identify ourselves with those events and things. "*Kala* (time) alone survives *Yama* (death) — *Atma* (Self) is made of *Kala* (time)."

To be the better able to help and teach others we should use time to study, and let time use us for the process of assimilation. Thus yoga with Time is achieved.

Knowledge in the passage of time will purify the lower self of its dross and give birth to compassion by the aid of which others can be

truly helped. Compassion replaces Knowledge with Wisdom, makes all actions sacrificial, all existence blissful. Thus yoga with Space is attained.

By study of Theosophy we acquire Wisdom; by the practice of Theosophy we acquire Compassion; these two lead to the attainment and realization of the Bliss of the inner Life. To be blissful, to be compassionate, to be discerning — these constitute the eternal triad of preparation for the life of Spiritual service. In this attempt, speaks the Teaching, "Beware of settled security; it leads to sloth, or to presumption."

—B.P.W.

The motto of the faithful student should be: "SOLIDARITY *at any cost.*"

For when in the impersonal he sinks the personal:

When to the union of the many he subordinates the limitations of the few:

When for the centralizing instinct of the personality, he substitutes the centrifugal intuition of the individuality:

When, with Thought fixed upon the homogeneity of all, he has forgotten the attractions of his separated mind:

When, regarding his lodge as one body and his fellow students as each necessary to the functions of that body, he cares for the right thought and right action of each unit as if it were himself:

Then he has mounted the first step of that ladder which leads to the Eternal, and has entered upon the fulfilment of the saying:

"'Tis from the bud of Renunciation of the Self that springeth the sweet fruit of final Liberation."

Learning thenceforward to look upon his lodge, not as a thing physical and separate, but as an entity existing in the spiritual world only by virtue of its perfect unity, he regards thought as the essential condition from which all right action and true Being proceed, and purifying his mind he realizes that as the real battle-ground whereupon he and his comrades must succeed or fail.

—JASPER NIEMAND in *The Path,* July 1891

IN THE LIGHT OF THEOSOPHY

Dr. Macdonald Critchley, the eminent British neurologist, declared at the Darwin celebrations in Chicago that the man of the future will use "thought projection," instead of words, to communicate with his fellows (*The Times of India*, December 6th, 1959). Outlining the precise course which the eventual vanishing of language will take, he stated that a time will come when "only a minority of people will be able to read and write." Language, he opined, "has already broken down as an instrument. Only 60 to 80 per cent of what I think comes through in my words, and the person listening to them does not get more than about 50 per cent of my thoughts."

Theosophy, while accepting that words are not the only means of communication, asserts that "language is certainly coeval with reason." *The Secret Doctrine* states, from the records of "witnesses on the scene," that before their separation into sexes and the full awakening of their minds at the close of the Third Root-race, primitive men "communicated through what would now be called 'thought transference' though . . . thought was but very little developed in nascent physical man, and never soared above a low terrestrial level" (II. 198-99). It should be borne in mind also that "thought impressed upon the astral tablets exists in eternity whether expressed or not" (*ibid.*), and "the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known" (*Isis Unveiled*, II. 588). There is, besides, the language of symbols. "The religious and esoteric history of every nation," says *The Secret Doctrine*, "was embedded in symbols; it was never expressed in so many words" (I. 307). But until mankind collectively reaches that stage when it can communicate without the use of words, language, inadequate as it often is, needs must exist.

In view of the signal importance for man of the development of language, it is worth while to consider what *The Secret Doctrine* teaches in regard to the source of speech:—

> The Commentaries explain that the first Race — the ethereal or astral Sons of Yoga, also called "Self-born" — was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a "Sound-language," to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the "Sweat-born" (the *early* Third Race). In its second half, when the "Sweat-born" gave birth to the "Egg-born," (the *middle* Third Race); and when these . . . began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men, then only was speech developed. (*S.D.*, II. 198)

In an article entitled "Listening for Life in Outer Space," published in *The Times of India* of December 13th, 1959, by arrangement with *The New York Times,* Mr. William L. Laurence wrote that more than one million galaxies of stars similar to our sun are within the reach of the greatest telescopes of our day, adding that our observable universe is "only a small fraction of the universe as a whole." To this Theosophy assents. Madame Blavatsky in her *Secret Doctrine* (1888) describes "the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing' " (Vol. I, p. 16). But she says also that even great Adepts, though they "*know* that almost all the planetary worlds are inhabited," can have access, "even in spirit," to those of our solar system only. There are, moreover, Theosophy teaches, many among the more numerous worlds than those the telescopes reveal that do not belong to our *objective* sphere at all, though interblended with it.

> That our physical eye does not see them, is no reason to disbelieve in them; physicists can see neither their ether, atoms, nor "modes of motion," or Forces. Yet they accept and teach them. (*The Secret Doctrine,* I. 606)

Some scientists, Mr. Laurence writes, are working on the idea that stars such as our sun can possess planets supporting civilizations perhaps much older than our own. On this has been built the hypothesis put forward in recent months by Professors Giuseppe Cocconi and Philip Morrison of Cornell University, in an article in the British scientific weekly, *Nature,* that some of such planets, perhaps "with scientific interests and with technical possibilities much greater than those available to us," might conceivably for many years have been sending signals to our Sun. Such signals, sent by planets 1,000 light-years away, for instance, would, it is suggested, take a thousand years to reach us, and as many more would pass before a reply could be received.

An 85-foot parabolic reflector antenna at the new National Radio Astronomy Observatory at Green Bank, West Virginia, its Director recently had announced, would early in 1960 be pointed at two stars, both less than 12 light-years away. It will, we are told, be capable of sifting artificial signals from radio noises from the Earth and outer space.

Madame Blavatsky, however, while declaring that "life — intelligent, conscious life — *must* exist on other worlds than ours," proposed leaving

> profitless and empty speculations, which, though they seem to fill our hearts with a glow of enthusiasm and to enlarge our mental and spiritual grasp, do but in reality cause a factitious stimulation, and blind us more and more to our ignorance not only of the world we inhabit, but even of the infinitude contained within ourselves. (*S.D.*, II. 703)

Might we perhaps include among such speculations the modern obsession with the idea of the conquest of space?

John Lear, Science Editor of the *Saturday Review,* writing in its issue for November 14th, 1959, of the centenary of *The Origin of Species,* calls man "a Sun-roused dreamer" and broods over the "always forward looking spirit that dominates the human species." Whence man's "urge to suppose," his "knowing hunger"? Is it, he asks,

> the same compulsion that tells birds when and where to migrate.... Is it what tells bears when to go to sleep to escape the winter? Does it inform the Atlantic fireworm that the Moon is full, that the Sun went down 55 minutes ago, and that the time of the month has come to light up and breed in the sea around Bermuda?

Up to now, Mr. Lear explains, scientists have been relegating these questions to metaphysics. Yet, as H. J. Slack once said, "Without metaphysics, real science is inadmissible." Madame H. P. Blavatsky put it that "to make of science an integral *whole* necessitates... the study of spiritual and psychic, as well as physical Nature."

It seems encouraging, from what Mr. Lear writes of "bio-philosophy," so called by Dr. Fred L. Polak, cultural sociologist of the University of Rotterdam, that it should be making its bow upon the stage of thought. He suggests, in a paper circulated in advance of the centenary celebration of *The Origin of Species* at the University of Chicago, that "mental processes of imagination and speculation that are generally regarded as absolutely worthless and even dangerous [to rigorous scientific discipline] might be the key to an unfinished chapter in the evolutionary process, which may at once be its essence and its perfection."

> Can we, will we discover the missing links in the chain joining all life on Earth, so that the spiritual and moral status of man at least will not be left offside as an inexplicable unicum that has dropped from the skies, so to speak?

That all manifestations of life are linked, and that each is alive and conscious on its own plane, the ancient wisdom restated as Theosophy confirms. But it is vain to hope to find a valid straight-line scheme of evolution from the amœba up to man without factors that to uncompromising materialism are forever unknowable. For, while "there is but one indivisible and absolute Omniscience and Intelligence in the Universe and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds," the Universe, *The Secret Doctrine* also states, "is worked and *guided* from *within outwards* ... guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings." (I. 274)

The evolutionary process can never be fully understood without

the "builders" or "designers," "working under the impulse given them by the . . . ONE LIFE and LAW."

Nor will man's acquisition of self-consciousness be ever understood without the agency of more advanced spiritual entities from prior evolutions, who lighted up the minds of the men in form who were not yet men in mind. Madame Blavatsky wrote in 1888:—

> Accept the explanations and teachings of Occultism, and, the blind inertia of physical Science being replaced by the *intelligent active* Powers behind the veil of matter, motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists.

The bio-philosophers and other open-minded scientists would find in *The Secret Doctrine* invaluable suggestions for their deeper quest.

On January 6th, 1960, Professor Theodosius Dobzhansky, the well-known American evolutionist and geneticist, delivered a lecture on "Evolutionism and Man's Hopes" at Bombay, during the deliberations of the Indian Science Congress. A number of points from his thought-provoking address merit consideration from students of Theosophy as well as of science.

Professor Dobzhansky made it clear that it was "sub-human evolution" which was predominantly guided by natural selection, and that even here the mechanism of its action was not very clear. According to him, man has evolved with the help of (i) natural selection which has guided his biological development, and (ii) the quality of adaptability which he has consciously developed through his ability to think. The latter is also said to nurture "self-awareness." Thus man is believed to be in a paradoxical position, with one foot in his "biological past" and the other in a "semi-divine future." The settings of man's spiritual evolution," he said, "have taken shape in his biological evolution."

Although, according to Professor Dobzhansky, man's "self-awareness" does not appear to be a product of his biological evolution, he thinks it to be an adjunct to his powerful brain which has developed during this process. Man's genetic structure is believed to have been instrumental in making possible his biological superiority. It is not his genes, however, that teach him "to distinguish between right and wrong," but rather his innate sense of "freedom."

Professor Dobzhansky summed up by saying that Darwin had extended the idea of Copernicus, Galileo and Newton, of the physical world

as a clockwork, to the biological world. He concluded with the note tha evolution is on the march, and that creation is not an act but a proces which is continuing into the future.

From the Theosophical point of view, it is interesting to take not of this last concept, which harks back to that very comprehensive defi nition of evolution as "a series of progressive awakenings." It is rathe disappointing that self-awareness is thought to be merely an adjunct to powerful brain and that spiritual evolution grows out of biologica evolution. It is, nevertheless, refreshing to hear a biologist discuss non biological aspects of evolution, and the gulf between exoteric scienc and esoteric philosophy does not now appear as unbridgeable as it di a few generations ago. The main difficulty for the scientist appears i accepting, even as a working hypothesis, the concept of the essentia duality of man's constitution, the self of matter and the self o spirit, the personality and the individuality, two distinct products o two different lines of evolution.

Man has been till recently congratulating himself that his scienc — his control of natural forces — now enables him to do much a he pleases. A doubt has now entered into his calculations. The fo lowing item from *The Times of India* of January 30th speaks fo itself:—

> Interfering with Nature's checks and balances often lands peop in trouble. Eight years ago, many people in rural Britain — farmer officials and members of rabbit clearance societies — heard that myxa matosis, an infectious animal disease, had invaded the countrysid and was slowly decimating the rabbits. Since these animals we considered a pest this was thought to be an excellent opportunit quickly to rid the agriculturist of rabbits; the disease was hastene by deliberately releasing infected animals over large areas. Myxa matosis spread so rapidly that soon out of the country's ten cro rabbits less than five lakhs survived. The farmers were delighted.
>
> Today they feel differently — for angry Nature has had her reveng The rabbit which kept the land clear is no longer there to stop th spread of weeds and scrub, with the result that a pernicious unde growth covers many hills and meadows. Plants and flowers are bei choked and the countryside at places looks like a jungle. Not on that, but robbed of their natural prey, predatory animals like fox weasels and buzzards are harassing farmyard animals. Even fodd for cows has become scarce. There is a moral here for some of o own shortsighted farmers who are ruthlessly exterminating vario birds and animals and so allowing destructive insects and plants multiply unchecked.